TOWN & COUNTRY CHURCH

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Our Confused Generation

DANIEL M. SCHORES, JR.

• In my library is an old book from the pen of a once-famous preacher, Dr. T. D. Talmage of Brooklyn Tabernacle in New York. The book dates back to 1891 and is entitled, *Evils of the Cities.* Dr. Talmage pictures the city as evil and the rural areas as nearly sinless. I question just how true it was at that time for surely there must have been some Christians in our large cities and some villains in our smaller towns. But whether it was true or not sixty-six years ago, I know that such a picture would be false today.

Changes

We have seen a vast change in moral standards among town and country communities in the past two generations. Many of these changes are not good. Sociologists are alarmed at the recent increase in crime in farming communities— auto theft, robbery, forgery, assault. The FBI reports a greater increase in crime in rural America than in our cities, in proportion to what used to be.

Traditionally, rural America is conservative in religion and morals, although some writers have begun to question the truthfulness of that statement. The popular, idealized picture of the farm family is that of a Bible-reading, church-going family group. But in a recent study of nearly 2,500 Missouri farm families, the Missouri School of Religion at Columbia found that in over half not one person had attended church as often as once a month.

Petty gambling, social drinking patterns, dishonest business practices and other social evils not usually associated with small towns are now troubling the consciences of religious and civic leaders. Speculation in land values is as morally wrong as speculation on New York's Wall Street. Rural America is now faced with its own brand of "gyp artists," i.e., traveling salesmen who sell an inferior product at a high price, or offer their ability as specialists when they have had no training. You may have one stop by and offer to inspect your home for termites. If you allow it you can be sure he will find some, for he had them bottled in his pocket all the time. Then for a large fee he will offer to rid your home of these pests. Or another may offer to paint your barn roof, but if you allow it the paint will wash off after the next rain or two.

Home life has been affected also by this change in moral standards. With more women working, more activities at school for our youth, and more men in travelling jobs, it becomes difficult for the family to be united at home. How often one of my members will complain, "Home is just like a 'filling station' for my family." With this confusion of com-

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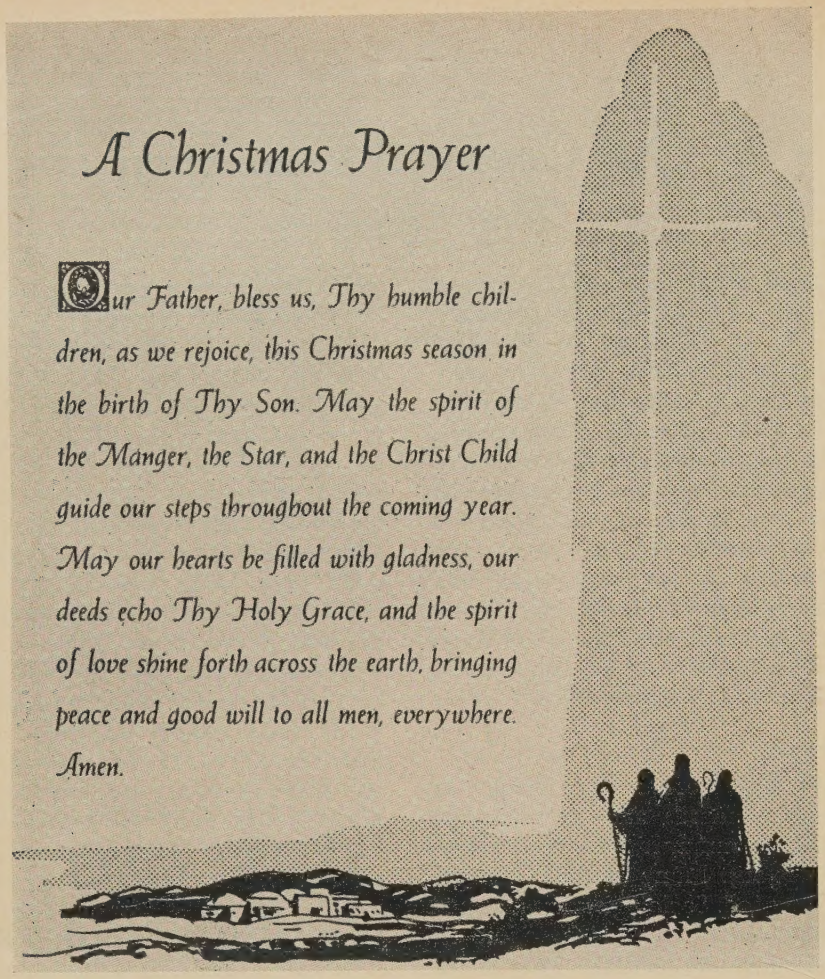
OF RELIGION



BLESSINGS OF THE SEASON
This Christmas prayer was prepared by the New York State Council of Churches

The Peace of December

JOHN F. PALM

• Now have come the gray, quiet days when peace broods on the land and earth waits patiently for its white blanket of snow. Frost-darkened grasses bend low to the soil which gave them birth and the silver-gray plumes of goldenrod and asters are pale ghosts of the beauty that made colorful necklaces around the fields a brief time ago. Maples, birches and oaks on the ridge crests are intricate gray etchings against the gray sky. On thin-soiled uplands, the pasture oak's leathery leaves rustle faintly when a sharp-honed December breeze passes by.

This is the last page in Nature's yearbook and the writing is slow and distinct. This is the time of simplicity and openness. In the deciduous woods, one can see the bark patterns on the boles. The buds are plain on the branches and twigs, formed early last summer and wrapped in waterproof material. The woodland carpet is sodden and spongy.

Go into a grove of pines and listen to the Green Needles playing their harps. Even on quiet days when man can feel no wind currents, the pines make music and the soft hymns are a fitting requiem to the year. In the bracing, resin-fragrant air one can catch a glimpse of the verities that govern our plant-blessed world.

"To him who in the love of Nature holds communion with her visible forms, she speaks a various language," the poet said. And to him who is in tune with the great theme of Earth's annual symphony, there is no sadness in the twelfth month. This is the conclusion to a cycle of growth and fruition ordained by a Master Plan devised long years ago. Now the harvest is over and Earth readies for its long sleep. The pulse is slow and the heartbeat faint.

The quietness that blesses the land in December does not mean the cessation of activity. Blue jays flash through the brush and above the old orchard on the side-hill; pheasants explore weed patches in gardens and fence corners; deer come at dawn to nibble fruit beneath wild apple trees and in pasture, and the red fox goes on his appointed rounds each day, constantly on the alert for his quarry.

There are days in December when the sun travels a cloudless, washed-blue bowl of sky. Fences and walls are clear on the land and remind one of the gray and brown stitching on a vast patchwork quilt. There are other days when a raw, cold wind bludgeons its way over the land. It lifts miniature cyclones of leaves and dust and whirls the dark, twisting funnels over the fields. Then the countryman is glad of the old rusty stove in the cluttered farm shop as he putters along at mending rakes and putting a new end iron on the whiffletree. Good husbandmen look to their farmsteads; barns and houses are banked with sawdust and loose clapboards and shingles made tight.

Nature's plan is fundamental to life processes and he who is wise adjusts himself to the turning year. While man studies his shining test tubes in laboratory and discovers secrets never before revealed to man, he knows in his heart that the secret of life is something before which he must pay homage and reverence to the Supreme Power. December is one part of a great plan. If man will, on a clear night when miniature

reet lamps illuminate the sky and ıe Milky Way is a misty drawbridge rom horizon to horizon, he can atch a glimpse of great truths that overn our world. Earth is turned rom her sun; winter's legions are ıassing on the ridges.

But when December is here, it ıeans more than the beginning of ıe last chapter in the Year's book. or, unless there is Winter, there an be no Spring. December is one art of Earth's great symphony. He ho accepts life on faith knows that hen the time of rest is done, the iracle of resurrection will come to uman hearts and to the plants that ıake this a flowering world. The eeds will sprout within Earth's reast, and once again Nature will egin, as she always has, her cycle of lant life.

—Reprinted, with permission, from *Askov American*

Christ or Santa Claus

The original Santa Claus was St. Nicholas, Bishop of Myra in Asia Minor in the Fourth Century. He pent his wealth in the relief of the oor, especially children. Between im and Christ there is no conflict.

In fact, when children came to im, he asked them, "What are you oing to give someone today?" By etting them thinking about what ould please someone else, he opened o them the joy of giving, and they oved him for it, and told their hildren. And so a legend grew.

But in changing St. Nicholas to anta Claus, we have turned him pside down. We encourage our hildren to "go and tell Santa what ou want for Christmas," getting ıem thinking about themselves in-ead of what they might give, till anta crowds Christ from Christmas.

But Jesus stands ready to return to ıve us from this hell of selfishness, ıis panic of pressures, this flood of ards with no connection with His irth. We can turn to him and cut ut this crazy, frenzied month which e have made of Advent of which we say so fervently, "What a relief it will be when it is over!"

In one New York parish this year St. Nicholas will come and say to each person he meets: "Blessed be God, who came to us at Christmas. ALLELUIA!" And those who have put Christ back in the center of life will reply: "Teach us, dear Jesus, to give ourselves to thee."

—Philip Humason Steinmetz

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

—Henry Wadsworth Longfellow

The Birth of Love and Joy

The world was without love, and void,
Until one Christmas morn,
And then the world was overjoyed—
For Jesus Christ was born!

I Pray

O God, I pray that I could see,
Unhampered by the thing that's me;
That I could see perfectly clear
The vision which now is dimmed by fear
Or hate or jealousy or grief,
Or counting the days of life so brief.
That I could for one moment see,
As He who walked by Galilee,
The purpose of this life that's me;
And that long home eternity.
Increase my faith and give me sight
To see my task each day and night;
That inward light may show the way,
And be my guide day after day.

—Leslie T. Wells

David W. Corson from A. Devaney, N. Y.

Current Protestant Thinking on Cooperatives and Mutual Businesses

AN INTERPRETATION OF A CONSULTATION

• Fifty people with wide experience have reported their conclusions aftter "re-examining Protestant thinking on the position and responsibility of the churches with respect to cooperatives and mutual businesses." With one Roman Catholic as a consultant, they worked for three days on the campus of Haverford College on the invitation of the Department of the Church and Economic Life of the National Council of Churches.

The report of the consultation, published in September, is the sole responsibility of the consultation participants and does not necessarily reflect the views of the National Council or the Department. There has been no official statement on cooperatives by the Council, organized in 1950, and the Council is not committed by resolutions of the Federal Council.

"Some Theological Foundations for Considering Economic Structures and Activities," a paper adopted, did not "justify an economic system or form of association," but stated criteria for judging any structure of society. Among the statements were these: "Does the structure foster equitableness and justice? Is opportunity for self-fulfillment abundantly present? Does the conduct of the organization's affairs enhance man's awareness of his being made in the image of God and of his ultimate responsibility to God . . . ? Is the sense of stewardship fostered . . . ? Is the climate of honest criticism encouraged . . . ?

Under "Contributions and Limitations" came the observation that "there is no single motivation underlying the development of the many cooperative movements . . . ." Some have been started to overcome poverty, some to infuse democracy into economic affairs, some to reflect the concern of professing Christians "eager to make all areas of life the stage upon which the drama of fellowship can be enacted."

The Christian evaluation of cooperatives can only be made with recognition of Christian imperatives: stewardship, vocation, love in action, and justice. With use of these criteria one may say:

"Cooperatives are based on the principle of mutual aid . . .

"The cooperative gives its members an opportunity and incentive to express their creative impulses in concert. . . ."

Democratic control, one-member, one-vote, "asserts in dramatic terms the intrinsic worth of every man and the right of all to be judged by what they bring of creativity, responsibility, and zeal to the social scene . . ."

"The cooperative provides a framework of business in which there is a positive incentive to integrity."

A significant by-product of association in cooperatives is the promotion of understanding among people of different races and creeds. Cooperatives enable many people to take part in making decisions. They give religious people first-hand experience in complex economic affairs. They set standards of business operations.

Some limitations mentioned were: The trend toward bigness makes it difficult to maintain democratic control. Cooperatives have not financed enough research on their own problems. Powerful cooperatives may be tempted to use power unreasonably. Sometimes there has been "too much the aspect of a crusade." with a cooperative "setting itself aside as superior morally to all other forms of business," isolating itself from the local community.

Other forms of business were compared with cooperatives. "All legitimate types of economic organization and business forms should have full opportunity to grow and develop . . . . Cooperatives differ from other forms of business organizations in that all members have equal right to participate in policy determination and the decision-making p cess." With a general trend towa bigness, "cooperatives provide mechanism for maintaining and p tecting the individual's interes and encouraging his sense of respo sibility."

The primary characteristics of operatives are voluntary associatio common interest in the services p vided, control by members, servi at cost, contributions of capital members, member patronage, a return of savings to members acco ing to patronage.

In the efficient development of sources and their equitable dist bution, "the cooperative form of e terprise may be the most appropria form of business for achieving the goals; in other instances the usu propriety or noncooperative meth or government ownership may the most effective. In most cases va ous types are desirable."

Cooperatives can contribute mu to international relations and wor peace. "The struggle of people many parts of the world to ove come scarcity is one of the most se ous threats to world peace." Hu gry people "could use cooperative However, man does not live bread alone. "And hungry peop may refuse to use cooperatives u less they are convinced that by usi them they may also satisfy many their social and spiritual needs."

Cooperatives should be used mo widely in technical assistance abro the group said. They can not on provide essential services, but "ser as an instrument of popular edu tion."

The consultation received but d not act upon a paper stating th many foreign missionaries have he ed to organize cooperatives, and o lining the ways whereby these e issaries abroad are educating peo in cooperative methods; and a pap stating that the Protestant church in the United States today face so of the great issues involving t democratic principle just as hesit ingly as they did one hundred ye ago.

—B. Y.

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Town & Country Church

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Rural Influences on American Writing*

RUSSELL LORD

• Looking back toward the beginnings of agriculture and literature in this country, I find little to say that is not obvious. When it comes to didactic writing on agricultural matters few if any modern authors do better than Thomas Jefferson and George Washington. As for rural fiction, there was James Fenimore Cooper, of course, and continuing to this day, we have the eternal Cowboy and Indian legend. On the more sentimental side there was *The Old Homestead* and *Shore Acres* sort of story, carried forward nowadays largely by the chants of the tunesmiths of Tin Pan Alley, and yearning compositions as to the Old South and its oleanders and happy slaves and mammies.

Since the 1890's

By and large, American writing about the land and its people began to come to full life, it seems to me, within the years of my lifetime, since the 1890's, when the physical frontier closed. It started on a note of stormy protest, with the Populists, and then took a more reasonable, realistic, civilized tone. The only author of that period that I have known in person was Ed Howe of Kansas. I think his *Story of a Country Town* is a great work. So also is *One Man's Life,* relating to the same period, by Herbert Quick. And a bit later there was Vachel Lindsay, sounding a more lyrical note of protest, not simply against economic injustice but against frontier insensitivity and the pioneer habit of mind that sweated their own children and made their women old at thirty. This chant of Lindsay's is at one with his *Proclamation Welcoming* the Talented Children of the Soil. He called it—

The Leaden-Eyed

Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride.
It is the world's one crime its babes grow dull;
Its poor are ox-like, limp and leaden-eyed.
Not that they starve, but starve so dreamlessly;
Not that they sow, but that they seldom reap;
Not that they serve, but have no gods to serve;
Not that they die, but that they die like sheep.

Vachel Lindsay is one of some twenty American authors whose work is noted in a book by Benson Y. Landis: *Poetry and Rural Life,* 76 pages, paper-bound, published at 50 cents by the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y. I commend it to your attention. In brief compass Dr. Landis considers, more or less in chronological order, the influence of Whittier, Thoreau, Bryant, Edwin Markham, Walt Whitman, James Whitcomb Riley; and then, coming more closely to grips with contemporary authors, Edwin Arlington Robinson, Robert P. Tristram Coffin, Carl Sandburg and Liberty Hyde Bailey.

Ecology

What distinguishes agricultural writing and speaking more than anything else, I think, is a depth of moral fervor such as seldom if ever takes root in Chambers of Commerce; and basically, this is the sort of religion that Liberty Hyde Bailey put into his tract, *The Holy Earth.* I never could see Dr. Bailey as a great poet. Yet Bailey, as the major author of the report of Theodore Roosevelt's Country Life Commission, and sole author of his unbelievable list of factual works and his philosophical Background Books, laid the keel for a general understanding of what now we call

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* From an address given at the Graduate School of the U.S. Department of Agriculture, April 17, 1957.

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Ecology, which relates all interests and all facts to all of life.

I see by the current issue of *American Forests* that its vibrant and able editor, James Craig, still regards Ecology as a "two-dollar word." This grieves me. As an editor of the President's Commission on Water Resources Report, the Cooke study, two or three years ago, I did my utmost to get that word Ecology into general use. But I was told it would scare Congressmen and alienate the voters. Why? We have learned the meaning and use of the words Economy and Economics, haven't we? And no other word or concept better embraces the vast and universally appealing concept that bridges the gap between agriculture and the rest of life.

Let me here suggest three other works as demanding of your attention before passing on to even less technical treatises and tracts. The first is *A Sand County Almanac,* by Aldo Leopold, edited by his son Luna, and published by Oxford after his father's death. The second is *Liberty Hyde Bailey: An Informal Biography,* by Philip Dorf, issued by The Cornell University Press last year. And the third, an informal masterpiece relating serene and scholarly findings, is *Corn and its Early Masters,* by Henry A. Wallace and William A. Brown, brought forth around last Christmas by the Michigan State University Press, with a picture of Charles Darwin on the front jacket and one of Gregor Mendel on the back.

Executives and Editors

People still ask me if, as Secretary of Agriculture, Wallace was a good executive. Well, he did not look or act at all like the prevailing public idea of an executive. But, for my part, a good executive should be first of all an imaginative, gifted and active teacher, equipped to impart a human understanding of and an excited sense of participation in the enterprise he heads. Wallace did that; the people who worked with him felt that they knew not only their own jobs but where their part fitted into the whole, and what the whole business was all about.

What I have said about executives as teachers applies with equal force to editors. H. A., like his father and grandfather before him, and his "Uncle Dan" Wallace (God rest him!) ranks high among the great teacher-editors of his time.

But it would be unfair in even so casual a dissertation as this, reviewing the impact of agriculture on the general culture of America, not to break for a bit beyond the bounds of bureaucracy and college halls and pay passing tribute to some other editors I have known.

I have been lucky about editors. Breaking into writing in the farm field even before I was old enough properly to be called a cub, I talked or exchanged letters with DeWitt C. Wing and Joe Wing of old *Breeders Gazette,* with the Wallaces, with John Dillon and Herbert Collingwood, Tait Butler, Liberty Hyde Bailey and Herbert Quick. Then there was Ed Bayard of *The Stockman and Farmer.* All these men worked in the farm field. Some of them were known as "fighting editors," but their kindness and patience with beginners at writing and editing was infinite.

It is interesting to speculate on the gain to agriculture and the loss to the whole country and world literature when writers such as the late DeWitt Wing choose to write or publish in the farm field alone. Unchanneled by occupational considerations, some of the private letters DeWitt wrote during a year alone in a Catskill cabin have the enduring quality of Thoreau.

Yes, there really is something immortal about great editors. I'd like to say something too about Harold Ross, with whom my apprenticeship was fleeting; but the net of all that can be said of Ross was put on page one of his paper by E. B. White the week Ross died. Then, of course, there is Dr. Clarence Poe, who recently rounded out his fifty-third year of service as editor of *The Progressive Farmer.*

And now I want to say something about two contemporary writers whose words in response to rural impulses, particularly, will, I feel, be read for generations to come. First, E. B. White: I knew him first at Cornell. We were in The Manuscript Club there together; and even as a student editor everybody recognized that White had style. He was a city boy; and when in the later 1920's I worked in New York for *Farm and Fireside* he was just becoming the mainstay of *The New Yorker,* writing the first page, and gently rescuing Harold Ross' weekly paper from crass sophistication, in the manner of a born naturalist and a poet.

We come finally to consider Louis Bromfield, and I urge you to read this new book just out of England: The *Life and Books of Louis Bromfield* by Morrison Brown. It seems to me a just and not uncritical evaluation of a good man, a gifted writer, and a great farmer.

Song for Young Mary

As Mary rode to Bethlehem the ageless sun went down;
The new stars were a diadem, her lovely head to crown.
And every little thorn she passed began to green and grow
And bud with blossoms wild and sweet, as white as star or snow.

The small birds came from east and west. From north and south they flew,
And round her shoulders wove a song, a mantle soft and blue,
To David's Town, of David's line young Mary came to bear
The Son of God for every man, the Lord of earth and air.
And down the hushed and star-tipped dark, as quietly as light,
The holy angels tiptoed near, to guide her through the night.

Now, kneel, you shepherds at the door, and sing, small bird above
For Mary's Son is King of song and star and tree and love.
The Lord of angels, Lord of light in Mary's young embrace;
Ah, see! He smiles at all His world with glory on His face!

—Ellis Atkisson McDonald
Reprinted from *The Country Poet*

Church Serves College Students

MARILYN G. HOOD

• A unique religious program for college students is the Cal Aggie Christian Association of the Davis, California, Community Church.

This organization, the only one of its kind in the country, is truly interdenominational, in both its membership and support, and in the Davis background from which it has grown.

The 200-member group serves Protestant students at the University of California campus at Davis (enrollment 2,300), originally the University Farm school and now a Letters and Science college as well as agricultural campus. From its beginning as the campus YMCA branch in 1916, it has been an interdenominational organization, for twenty-five years under Y sponsorship and for twelve years connected with the Davis church, itself an interdenominational congregation.

History

The forerunner of the Community Church, the First Presbyterian Church, was organized in Davis, fourteen miles west of Sacramento, in 1869—just one year after the village was settled. From then through World War I, it and two Methodist churches were the only area Protestant congregations, and from the 1920's until mid-century, the Community Church served all Davis Protestants.

When the University Farm was established in 1906, no provisions were made by the University for student religious life, and the Davis churches offered no student programs. Ten years later, the YM branch provided religious classes, social activities and an avenue for philanthropic work for the students.

The liaison between campus and church developed after 1919, when a community-minded minister, the Rev. Nathan Milo Fiske, became pastor at Davis, charged with the development of a Davis community church. Because the Presbyterian church was by this time the only Davis Protestant congregation, it was in reality already interdenominational. Members of various faiths worked harmoniously without religious competition; they were, in fact, enthusiastic about opportunities to carry out a community church program that would serve campus as well as town.

Under Mr. Fiske's leadership, the church developed its community aspects so impressively that the congregation was selected in 1922 as one of the forty "most successful town and country churches . . . in the United States," and for inclusion in the volume, *Churches of Distinction in Town and Country*. That book profiles Davis as one of the fourteen most outstanding of the forty churches, as it served the entire community through a well-rounded program of a strong central religious organization.

When fire destroyed the Presbyterian church in 1924, members seized the opportunity to build an edifice adequate to serve both university and community. Through action of the Northern California-Nevada Council of Churches' Comity Commission, Davis was allocated to the Presbyterians as a community church and the name was changed to Davis Community Church.

Linking church and campus were the YMCA branch secretaries, who served also as right-hand men to Mr. Fiske. Fulltime secretaries, all ordained men, directed the Y branch from 1922 to 1929. Thereafter, the Davis ministers served as advisors to the Y, which in 1931 changed its name to Cal Aggie Christian Association, in order to include women students who were beginning to enroll at University Farm in considerable numbers.

During depression years when the CACA program was necessarily curtailed, the Davis minister, acting as CACA advisor, expressed hope that a campus-church program might be established under the direction of a YM director-ordained minister. He visualized the church and Y sharing a fulltime worker who would direct a campus religious organization.

In 1943 the college closed to civilian use for two and one-half years while the campus was used for Army training. All student organizations, of course, vanished for the duration. While World War II was still in progress, the Davis church was planning for a new type of postwar college group. It proposed that the CACA name be utilized for a college-age organization that would embrace all Protestant denominations and the YM and YW, and that the program be centered in Davis Community Church.

An advisory board of twelve members, selected as representatives of participating denominations and the Y's, with six local church members forming the executive committee, was set up. Principal support has been Westminster Foundation of Northern California, which supervises campus centers and is the channel for financing Presbyterian work on non-denominational campuses. Currently support is received also from the Methodist, Congregational and Evangelical and Reformed churches and two area congregations, besides the Davis church.

Leadership

The assistant minister of Davis Community Church serves as CACA director, spending four-fifths of his time on student work and one-fifth on pastoral duties. Since CACA is a member of the Congregational, Presbyterian, Methodist and Baptist student organizations on regional and national levels and the regional YM and YW, CACA members regularly attend various denominational student conferences and the director often participates as a counselor.

A ten-room house, which serves as manse for the assistant minister, the

(*Continued on Page* 8)

(*Continued from Page 7*)

Rev. David Burnight, also provides adequate room for CACA meetings of up to one hundred students. Larger gatherings, such as the fall welcome luncheon for new students and the Christmas party for underprivileged children of a Sacramento settlement house, are held in the church.

Projects

Through the Y days and carrying into the present, service has been vital to CACA. Deputation teams to supervise Sunday school and youth groups travel weekly to nearby towns; other members work regularly at the settlement house. Special projects have included making 950 house calls in a neighboring community religious census, planting trees at a foster home, helping construct a community church center in a nearby village, sponsoring county-wide Easter sunrise services, providing books for hospitalized students and raising money to help bring a "DP" family to Davis.

Many of the campus activities pioneered by the Y and CACA have been taken over by the college in recent years. From its early days, the Y issued an orientation handbook for new students, and CACA directed several campus orientation weeks following World War II. For years, members sponsored a foreign student banquet and found homes for holiday dinners for foreign students. They organized the annual Christmas candlelight service at the request of the campus. In recent years, as the college has changed from a predominately rural atmosphere with the addition of the Letters and Science college and the increase in town and girl students, many of these activities have been absorbed by college offices.

Changing Needs

The new type of student has meant a change in CACA, too. There is less concentration now on rural church leadership training and more emphasis on topics such as preparation for marriage. With more undergraduates marrying and continuing college each year, Mr. Burnight finds he spends one-fourth of his time in student counseling.

A change in Davis religious life has affected CACA also. With the increase in university faculty and a Sacramento-commuter population, nine Protestant or non-Catholic churches have been established since 1949. For the first time, CACA found itself in 1951 in competition with other student religious groups, particularly a vigorous evangelical organization. Despite these turns of events, or because of them, CACA's program has evolved to meet changing needs. In 1956, the weekly Sunday at Six forums were changed to semi-monthly meetings to allow attendance at three semi-independent groups: World Community Group; Public Affairs Club; Sinners, Saints and Skeptics, an upper-division discussion group.

As far as the director and the church pastor, the Rev. Herbert Booth Smith, Jr., are able to ascertain, there has never been a comparable program in the country—and, consequently, no examples to follow.

CACA's greatest contribution undoubtedly has been in the number of young people it has influenced to enter fulltime Christian service. The outreach of the church (membership 430) has been felt of late far beyond the bounds of Davis, through two girls who worked as volunteers at a Presbyterian Puerto Rican center, five recent graduates who have enrolled in seminaries, a boy who is a Quaker village worker in India. Four of these made their decisions after being in CACA. And Davis' "own" emissaries are a young couple, graduates of CACA, who are training as agricultural missionaries in Brazil.

Today the university pastor combines the roles of Y leader and student minister. In contact daily with the student body, he is the only designated campus religious worker in Davis (population 7,200). As the church representative on campus, he has gained the cooperation and friendship of students and faculty of the other local churches.

"A strategy project," Mr. Burnight describes CACA from the interdenominational view. Although the Department of Campus Christian Life of National Council of Churches had no hand in setting up CACA, it looks with continuing interest on the program—a unique organization—truly interdenominational and not just a Y program supported by denominations.

And behind it is the Davis church at the community center, developing inter-church cooperation, training for interdenominational church leadership and serving church-community-campus.

Hymnic Anniversaries

• Many churches are celebrating 1957 as a Charles Wesley Year in recognition of the 250th anniversary of his birth. Though Charles Wesley wrote some 6,500 hymns, his brother John said about him at the time of his death: "His least praise was his talent for poetry." This remark reminds us that Charles Wesley was also a worthy scholar, an able thinker, an excellent preacher, an effective evangelist, and an active social worker.

The year 1957 has brought a rich variety of hymnic anniversaries in addition to that of Charles Wesley. It is the 150th anniversary of the birth of John Greenleaf Whittier. This year marks the 500th anniversary of the Moravian Church to which all of Protestantism is indebted. This year also marks the 350th anniversary of the birth of Paul Gerhardt; and the 150th anniversary of the death of John Newton.

"Keep Busy"

• George Bernard Shaw left this remedy for worry: "Keep busy! It's the cheapest kind of medicine there is on this earth, and one of the best. Don't allow yourself to become upset by the small things that come your way; life is too short to be little! Think and act cheerfully, and you will feel cheerful. Cooperate with the inevitable!"

Notes on Recollections

IV. INFORMATION SERVICE

BENSON Y. LANDIS

• I began to write for *Information Service* when I joined the staff of the Department of Research and Education of the Federal Council of Churches, early in October, 1923. In the early years my special responsibility was rural affairs. I had come at a time when, among those interested in the social gospel, there was much interest in labor and industry. But Arthur E. Holt, who was then in the Congregational educational group at Boston, and who had been a minister of the Congregational Church at Manhattan, Kansas, urged attention to rural as well as urban issues.

We began with the help of a rural advisory committee that included Edmund de S. Brunner, E. C. Lindeman, Edwin L. Earp, and H. N. Morse. For some years I wrote an annual review of rural life and a yearly digest of editorial opinion in the farm journals that appeared in one month.

The latter required a rough tabulation of the main positions taken by a score or more of the national regional farm papers. Particular attention was given to their declarations on government policy. We also tried to find references to community development, social institutions, and the rural church. As for the last, I recall few direct references.

My impression is that the farm journals have lately broadened the scope of their interests. Some of them now call attention to general books, something seldom done a generation ago. Also, there appears to be much more material on community affairs. But this is now based on impression, not on tabulation.

At the time when John Steinbeck's novel, "Grapes of Wrath," was made into a popular movie, portraying the plight of the sharecropper family that became migrant agricultural workers, I wrote a relatively popular issue of *Information Service*, entitled "Where the Grapes of Wrath are Stored." This consisted of interpretations of current information about those who harvested many of our crops, but who starved that we might eat.

When the McNary Haugen bill was agitated in Congress, we followed the fate of this measure which had as its purpose the attainment of a stable price for domestic farm consumption, one means being special efforts to dispose of surpluses abroad. President Coolidge vetoed the bill. Many persons interested in international cooperation were opposed to it because they felt it would disturb international relations and the orderly processes of normal international trade. The attitude of President Coolidge toward the measure undoubtedly was a factor in causing much dissatisfaction in the Middle Western farm areas.

I maintained many contacts with the U.S. Department of Agriculture, and for years I knew many members of its staff. I interpreted a number of their publications. I tried to be one of the most interested laymen who appeared on the steps of that Department from time to time.

We tried to keep up with a portion of the procession of books and pamphlets, in the area of Economics and Sociology. In this connection we naturally noted bulletins coming from the state colleges of agriculture. These I visited as I could, under a most limited travel budget. I recently made a count and discovered that I had at one time or another visited the campuses of about three-fourths of the state agricultural colleges of the nation.

It was discovered that I could write on other rural subjects. Thus I got into the realm of general church statistics, with which I had had some familiarity from college days. I have made several relatively comprehensive studies, particularly on credit unions, other cooperatives (urban and rural); on religious teachings with respect to health and healings; on Roman Catholic and Jewish affairs; not to neglect national legislation on a variety of issues and international relations.

Once I wrote up the Tennessee Valley Authority, and when I went to Europe on holiday in 1949 I managed to gather up material for an article I later wrote on the British national health service. These latter years I have reviewed many titles on psychology and religion, because there is among rural and urban ministers a high interest in personal counseling as an aspect of the priestly function of the clergyman.

Since 1953 I have both written for *Information Service*, now brought out by the Bureau of Research and Survey, National Council of Churches, and also edited the periodical. We have a broad remit: "information on current issues," but we do not declare official policies or attitudes.

Which current issues? In the preparation of materials there are several guide lines: What has gone before; requests from colleagues and denominational officials; the reading and contacts of editor and other staff members of the Bureau.

There is no one formula to sum up scope and purpose. *Information Service* emphasizes data and issues in social ethics, but recently there has been some demand for data on church developments. Much of the subject matter could be sub-scored under issues in social philosophy and ethics, education, religion, social and economic controversies. Under social economics could be included international, industrial, inter-racial, farm, church-state, civil liberties. We have occasionally ventured into the arts, and on a number of recent occasions we have mentioned poetry —without request.

The general method is to review, digest, and interpret widely scattered materials. Much is read only to be rejected. Often reviews are written and published when a grouping of somewhat related issues can be arranged.

The Church Leads the Way

RICHARD O. COMFORT

• It was in the Woodsfield, Ohio, grade school, on June 3, 1957, that the Committee on Management of the National Council of Churches' Department of Town and Country Church heard a thrilling story about the Monroe County (Ohio) Rural Development Program—a story in which the church played a key role.

How It Started

Like many rural communities today, there had been a feeling of unrest, dissatisfaction and helplessness in Monroe County for some years. As a low-income rural county with inadequate schools and churches, and few opportunities for young people, the future looked dark. The insecurity of the people was readily sensed by persons who came to make their homes there.

In 1953 a rural life pilgrimage was conducted in the county by the Evangelical and Reformed Church, under the leadership of Dr. Claude J. Snyder. The pastors and laymen visited every church and heard the local members tell the story of their own church; then a conference was held on the last day to which other denominational leaders and county leaders were invited. As a result of this discussion, the Evangelical and Reformed Church organized its first larger parish—*The Pioneer Larger Parish.*

On March 1, 1954, the Methodist Church held a one-day conference in Monroe County, to which they invited other denominational leaders, the Ohio Council of Churches, the County Extension Agent, County Superintendent of Schools, and local pastors and laymen. As a result of this conference, the Rural Sociology Department of the Ohio State University was asked to help a representative group to study the problems and develop a program of action.

Dr. Harold Capener, Extension Rural Sociologist, met with the Monroe County Coordinated Rural Planning and Improvement Committee, which conducted a self-study of the county. As areas of need were revealed to the committee, sub-committees were formed. At first the Coordinated Committee thought it was an action group. Later, it defined its role as a planning group, representing all inter-county groups. The action groups were the sub-committees.

In the fall of 1954 two special interest groups held important one-day conferences. The first was an Industrial Institute, to which leading industrialists and planners were invited. The second was the Agricultural Institute, where state leaders and local leaders met together to discuss problems and opportunities.

Early in 1955 a Religious Institute was held to study the problems faced by the churches and the solutions to these problems. A month later a Health Institute was held.

Committees Work

During the year 1955, the following committees were formed: (1) Industrial Development Committee; (2) Health Committee; (3) Religion; (4) Agriculture Committee; (5) Welfare Committee; (6) Roads Committee; (7) Safety Committee. All of these have remained active and have worked together to improve life in Monroe County. (The United States Government set up the National Rural Development Program in 1956. After Monroe County was selected as a Pilot County, the County Coordinated Rural Planning and Improvement Committee became the Monroe County Rural Development Committee.)

Each of these committees has carried on a variety of projects, all of which have contributed to the improvement of the county. The Agricultural Committee has coordinated the agricultural program, completed a soil survey of the county and promoted a Farm and Home Development program for the county. The Industrial Development Committee has made a survey of services and facilities for industry in the county,

Dr. Harold Capener

completed a housing survey, surveyed the labor potential and published a brochure on Monroe County to be used in attracting industry to the county. The Pennsylvania Railroad began to take an option on hundreds of acres of bottom land along the Ohio River and, with the cooperation of the Industrial Committee, prepared a brochure of its own on Industrial location. Some months later the Olin-Mathieson Chemical Corporation and the Pennsylvania Railroad announced the establishment of a giant aluminum production facility on an outstanding 1,000-acre tract at Buckhill Bottom.

This new activity gave new hope and interest to all of the committees and soon other industries began to become interested in the county. New people are beginning to move into Monroe County and in some instances are crowding the facilities of schools, housing and churches.

The Planning and Zoning Committee has been busy classifying the land for various purposes and developing land use and zoning regulations. The roads have been improved and plans are being made for further improvement and the building of new roads. Under the stimulation of the Health Committee a sanitary code has been adopted and the county is working toward the development of a full-time health department. The Religion Committee has conducted a religious survey of the county and is developing policies to meet the needs of long-time residents and new-comers. A

The Monroe County Development Program is Described.

Welfare Council has been organized which is considering the needs of old and young. Among the projects being carried on by the Research Committee is a study of the impact of industrialization upon rural counties.

Abundant Life

Thus, what started out as a discussion of the problems of a county by a few interested church people has developed into a county-wide program of improvement. The Churches are still at work providing the nesessary incentive and guidance to all of the committees as they work together to bring a more abundant way of life to the people of Monroe County. There have been times of discouragement, confusion, despair, and lack of faith. But a vision of a better way of life, faith in fellow man and God, and the wise utilization of local and outside resources, are transforming life in this Ohio county. It could happen in your county. It could start with you.

1957 Convocation

• The *February* issue of TOWN AND COUNTRY CHURCH will contain a report of the annual Convocation on the Church in Town and Country, held at the American Baptist Assembly Grounds, Green Lake, Wisconsin, October 22-24, 1957.

Confused Generation

(*Continued from Page* 1)

munity activities we must decide which ones are worthy of our attention, yet few have been prepared for such a choice.

Now, I am not suggesting that we go back to some past age with its supposed security. Changes come and we must accept them or redirect them. What then can be done? How can our confused generation be straightened out?

Applied Christianity

In the first place we need a new sense of moral responsibility. Part of the guilt for society's failure rests on each of us. The church, home and school have each failed to teach adequate moral standards. Parents have neglected their God-given obligations to teach simple goodness. Our example has too often been far worse than our teaching. We need to apply Christianity to both our words and deeds.

Jesus' admonition to "love thy neighbor" must be extended to include the new neighbor down the street, that old lady living alone back down the lane, the new boy who visited our church a week ago.

Moral responsibility must include selective participation in the numerous activities and clubs which cry out for our loyalty. Too often the church has suffered most in our choices, yet it has the most to offer—or should have! We must learn to seek true satisfaction in life, not a gaudy substitute. Being busy does not necessarily guarantee that we are using our time wisely. Doing one job well is often better than half-doing many tasks.

If a new sense of moral responsibility is the first need of our confused generation, the second is certainly personal integrity. One is concerned with our relation to society, the other concerns our relation to self. Since you have to live with yourself a long time, it had better be the best possible self. Personal integrity involves trustworthiness. Can you remember when "a man's word was his honor," as the saying went? There was once a time when you never signed a note for credit; no one would have thought about leaving any debt unpaid.

Honesty is part of integrity. One of the men at the local Farmer's Exchange recently mentioned two small boys who brought in a wagon load of walnuts to sell. What should have been a 100-pound tow sack weighed in at nearly 150 pounds. Suspicious, the buyer dumped out the walnuts to discover a large rock placed in the center of the sack. What had happened in the training of these boys? Where was their personal integrity?

We need unselfishness if our communities are to be better places in which to live. The rich fool who served as one of Jesus's examples was a farmer—a very successful one by our modern standards of material success. But he was selfish. Having an abundant harvest, he thought only of building larger barns in which to store the surplus. No thought of sharing entered his mind. He died one night, but before he died God asked him this searching question: "And the things you have prepared, whose will they be?" We need unselfishness as part of personal integrity, for, as Jesus said, "a man's life does not consist in the abundance of his possessions."

A return to more serious Bible reading is certainly needed if we are to be better Christians. Perhaps some confusion among various denominations would be cleared up if the Bible were taken more seriously. A family gathered for morning and evening prayer would strengthen the inner life of each member. Confusion as to moral standards and loyalties would be straightened out. As parents and community leaders in the rural areas of our nation, we must teach moral goodness to our children by example.

Times have changed—anyone will admit that. Change is inevitable. But the need for high moral standards and personal integrity remains unchanged. Let God's will guide us in daily living so we may have a better life tomorrow.

Please notify *Town and Country Church* of your change of address. It takes time to make the change.

"This Is My Father's World"

GEORGE C. WESTPHAL

• In his famous hymn Maltbie B. Babcock writes:—

"This is my Father's world,
He shines in all that's fair;
In the rustling grass, I hear Him pass,
He speaks to me ev'rywhere."

Reflection of God's Presence

We do believe that God shines in all that is fair, that the very beauties of nature, the glory of a sunset, for example, are but a reflection of the greater glory of his presence. Through nature we may, as it were, touch the hem of the garment of God. The walls of the celestial city had twelve gates. Is it a fancy to state that one of these gates may be the appeal that the beauty of nature has to the heart of man? One of the great nature writers of England was Richard Jeffries. He had a passionate love of nature that was almost mystical in character. This is especially seen in "The Story of My Heart." He was a man who could write:—

"It is enough to lie on the sward in the shadow of green boughs, to listen to the songs of summer, to drink in the sunlight, the air, the flowers, the sky, the beauty of all. Or upon the hill tops to watch the white clouds rising over the curved hill-lines, their shadows descending the slope. Or on the beach to listen to the sweet sigh as the smooth sea runs up and recedes. It is lying beside the immortals, in-drawing the life of the ocean, the earth, and the sun. . . . I want to be always in company with the sun, and sea and earth. These, and the stars by night, are my natural companions."

Once when I was privileged to hear a lecture by that great-hearted Quaker philosopher and mystic, Rufus M. Jones, I asked him whether this deep love of and sense of union with nature revealed by Richard Jeffries was not in a sense an experience of God. He concurred in this view. I believe this to be true of many. Their deep appreciation of the "garment of God" leads them closer to his presence. It becomes an experience of God. This is true not only of the love of nature; for example, many are carried into the presence of the infinite through the avenue of great music.

The ways by which we may study nature are manifold. Some study birds, others wild flowers, trees or mosses. There are an hundred different ways in which we may study the wonders of nature.

Personally I became interested in landscape painting. Studying nature from the viewpoint of a landscape painter one heeds the admonition: "Take heed how ye *see!*" When one begins to observe nature carefully in order to create something beautiful for oneself, then one begins to see forms and colors that one did not realize existed. There is a beauty in a gray day and it is not the same beauty as a day of sunshine. Sometimes water does not appear blue or grass green. A humble barn weathered through many years, may reveal various shades of color as part lies in shadow, and part in sunlight, and a part illuminated by a reflected color. Trees reveal many shades of green in the annual pageant of color from early spring to late autumn with its change to red and gold. The changing hours bring changing colors and appearances, the shoreline at 9 a.m. is definitely not the shoreline of 3 p.m.

Come Humbly

One has to come to nature humbly, seeking to learn the secrets she has for us. Often beauty is seen in a combination of form and color. The birch tree by the shore of the lake is beautiful in form, even when drawn in black and white. But something is added when the green form of a tree is seen outlined against the color of the sky, with the yellow of the sand and the azure of the lake. The painting is successful when with the beauty of form one achieves a true harmony of color, the whole scene blending into a unity, as it is in nature. Truly, "He has made everything beautiful in its time; also he has put eternity into man's mind." (*Eccles.* 3:11 RSV) The more one studies nature in any of her aspects, the greater the wonders one discovers, the more subtle and intricate the beauty, and in terms of landscape, the greater the varieties of shades and harmonies of color and form.

This realization of harmony and beauty leads us back to the Creator of all this beauty and harmony, and our hearts should be lost in wonder, love, and praise. Let us however remember, though the wonder and bloom of the world is an avenue towards the presence of the Mighty God, and though nature is the garment of the living God, nevertheless we need something beyond that to really find God, and to love him as a Father, Friend and Redeemer. There are many gates to the city of God, but there is really only one Door. Jesus said "I am the Door." He proclaimed himself as the Way, the Truth and the Life and he said that "No man cometh unto the Father, but by me." (*John* 14:6)

We may touch the hem of God's garment through nature, but we only come to know him in the fullness of his presence and for the salvation of our souls when we come to him through Jesus Christ who by his life, sufferings, death and resurrection opened a new and living way to the presence of the Father. It was only Jesus who could say "I and the Father are one," and it is only through Jesus that we come into full fellowship with the Father. Richard Jeffries' love of nature, great as it was, was not enough. His biographer sketches in the scene in his last illness, when Jeffries lay listening as his wife read to him from the Gospel of Luke. May these words have brought comfort and peace to the dying man!

Rejoice

Now to one who has found God in Christ, may we not say that he should go forth into nature with a renewed interest and love, that he should seek some aspect of nature for his instruction and enjoyment

and rejoice that this is indeed our Father's world. We should exclaim: "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." (*Ps.* 104:24)

—Reprinted, with permission, from *The Moravian*

Contemporary Religious Art

• The Museum of Contemporary Crafts in New York, 29 West 53rd Street, is holding (October 11-January 5) an exhibition which brings to the attention of the general public the great strides that have been made recently in the field of religious architecture and arts. The exhibition, entitled "The Patron Church," was developed to show the extent to which churches have emerged as stimulating and influential patrons of architects, artists and craftsmen who are prominent in the field of contemporary design.

The architectural examples featured in the exhibition, the works in stained glass, metal and wood, the vestments and hangings, indicate that an impressive return has been made by churches as patrons of art. It has been demonstrated that beautiful and successful modern churches may be built on very limited budgets, and that fine contemporary design is not a commodity that only wealth can obtain.

Switching Proverbs

• Curiosity Seeker: To stare is human.

Garage Employee: Do not put all your pegs in one gasket.

Airplane Pilot: Let a creeping fog die.

Sleep Disturbers: All is not gold that twitters.

Baseball Player: A slide goes before a fall.

Tornado Observer: Home was not built to stay.

Swindler: There are slicks in all trades.

Burglar: Do not count your pickin's before they are cached.

—Margaret A. Gustafson
Reprinted from *Faith Today*

In Memoriam

CHARLES MELVIN McCONNELL

• Charles M. "Pat" McConnell died September 6,1957 at Deering, New Hampshire, of a heart attack. Born January 16, 1886 at Indianapolis, Indiana, he was retired July 1, 1955 as professor of Town and Country Church, Boston University School of Theology. He had served for thirty-six years of formative, creative and helpful service to several generations of seminary students.

All who knew Professor McConnell hold in precious memory a collection of stories, anecdotes and prodding humor with which he illuminated his teachings. His writings, sermons, addresses and lectures were the reflection of a deep and steady spirit.

"Pat" was a founder of the Methodist Rural Fellowship, the Interseminary Commission for Training for the Rural Ministry and the New England Town and Country Church Commission—plus countless group ministries and community development plans.

Dr. McConnell was a member of the New Hampshire Conference of the Methodist Church, the brother of Bishop Francis McConnell, and the uncle of Bishop Gerald Ensley. Yet his work was consistently ecumenical, interdenominational, and community rather than denominationally oriented.

Few faculty members in the history of Boston University have been as unorthodox in schedule and form, as errant in detail or as creative in pioneering educational procedures. He frequently gave examinational questions to be answered "twenty-five years later," and term papers "to be written after your first year in the pastorate." Once, to my own knowledge, he administered the questions to a master's degree examination in the grandstand at Fenway Park—home of his beloved Red Sox baseball team.

Monday, September ninth, was the kind of a day in Deering, N. H., that anyone who knew Pat McConnell would have desired. The trees had begun to change from summer foliage to the beautiful hues of a New England Fall. It was perfect weather "for a funeral," as Pat would have said. The Deering Community Church was not filled because Deering is a small community of the kind deliberately chosen by Professor McConnell at the time of his retirement. Deering Center, where the little white church is located, has only three houses in the center itself. A Grange hall and a community building are nearby but there is no trade center. Parked around the church were a score of cars driven there by fellow ministers from all over southern New Hampshire and northern Massachusetts. The University was well represented in the congregation and, of course, Mrs. McConnell and Pat's four daughters and their families were there.

The service was conducted jointly by three ministers whose lives had been interwoven with Dr. McConnell's during the last few years of his life. One was Mrs. Woods, the pastor of the Deering Community Church. The second person in the chancel was the Rev. Alvin Kershaw, the pastor of All Saints Episcopal Church in Peterborough, a fine young preacher whom Pat preferred to hear during the summer months while the Deering church had visiting ministers. The funeral meditation was delivered by Dean Walter Muelder of Boston University's School of Theology.

Following the beautiful memorial service at Deering, Mrs. McConnell and Pat's four daughters proceeded to Delaware, Ohio, accompanying the body. Dr. McConnell is buried at Delaware, alongside the other members of the family.

We who stand in Pat's debt will ever honor him in our memory, respect him in our conferences and be continually aware, because of him, that these folks in the towns and villages need us and that we may not turn back.

—Herbert Stotts

Nebraska Assists Turkey

• On July 23, 1957, the cornerstone was laid for a new university at Erzurum in northeastern Turkey. It was a festive occasion, with Turkish President Bayur, Prime Minister Menderes, and U.S. Ambassador Warren, among others, participating in the ceremony. The institution is to be known as Ataturk University and is scheduled to open its doors next year, on a limited basis, to students in the fields of Agriculture, Engineering, and the Liberal Arts.

Thus far, the development of this university has been under the guidance of the University of Nebraska. The Republic of Turkey wants to pattern this new institution after the "land grant" college of the United States, and Nebraska was designated by the International Cooperation Administration about two years ago to lend assistance in this regard. As of now, there are several Nebraska faculty members serving as consultants in Turkey, and a number of potential leaders of the new institution are currently studying in Lincoln, Nebraska.

Dr. Otto Hoiberg is at present in Turkey on a two-year assignment for the University of Nebraska, serving as dean of the Nebraska group. Vaughn Phelps has assumed the position of Coordinator of Community Services in the University of Nebraska's Extension Division, replacing Dr. Hoiberg.

Trained for Cooperation

• A large part of the rural population of East Pakistan is being trained enmasse to help each other build cooperatives, care for their children, animals, crops and to eat better.

Study groups in villages, headed by a "thin network" of pastors under the direction of the Rev. James Wyker, U.S. missionary, are training illiterates to learn co-op methods. Some will become teachers. Young people especially are being encouraged to learn management techniques and to save money for share purchases in supply cooperatives. A set of twelve study guides in the Bengali language, prepared with the help of the Cooperative League, is being used in the mass education program.

—From *Cooperative News Service*

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Lone Elm Story, Donald W. Zimmerman	Jan.	1
Kaufman, Harold F. and Wilfred C. Bailey, Rural Sociology and Rural Development Programs	May	14
Landis, Benson Y.		
Antigonish	Feb.	7
Bryant's Theatre of Earth	Jan.	7
Gilman, Charlotte Perkins, poems of	Apr.	5
Neihardt, John G., American poet	Feb.	14
Rauschenbusch, Walter—Prophet of Social Gospel	Apr.	11
Recollections—		
Introduction	Sept.	8
At One of the Smallest Colleges	Oct.	11
Finding a Vocation	Nov.	8
Information Service	Dec.	9
Ligutti, Monsignor Luigi Gino receives citation	Oct.	16
Lindstrom, David E., Who are the Chosen People?	Feb.	12
Lingg, Ann M., Ministers of Music	Jan.	4
Lord, Russell, Rural Influences on American Writing	Dec.	5
McCormick Theological Seminary's Students, Margaret Tammen	Nov.	3
Malabar Farm bought by Friends of the Land	Nov.	7
Marginal Parish, Harold W. Heckman	Mar.	6
MASSACHUSETTS		
Ashfield Churches, Philip H. Steinmetz	Nov.	1
METHODIST CHURCH		
Consultation on Use of Arts	Apr.	12
Rural Institute in Missouri	Sept.	9
Miller, Raymond W.		
What a Farm Scarcity Might Cost Us	Mar.	12
Basic Conclusions	Sept.	7
MINNESOTA		
Cooperative Parish, Robert W. Thatcher	Sept.	12
MISSOURI		
Rural Church Study	Apr.	4
Institute at Bible College	May	7
Moral Standards, Daniel M. Schores, Jr.	Dec.	1
Mueller, E. W., Not Bigger, But Better	Nov.	5
MUSIC		
Chancel	Nov.	11
Westminister Choir, Ann M. Lingg	Jan.	4
Neihardt, John G., Benson Y. Landis	Feb.	14
NEW HAMPSHIRE		
Milk, Maples and Mountains, Earl Banner	Feb.	11
NEW YORK		
Rural Programs	Oct.	9
NOVA SCOTIA		
Antigonish—Powerhouse, Benson Y. Landis	Feb.	7
Report of Rural Churchmen's Seminar	Nov.	10
OHIO		
Monroe County Rural Development Program, Richard O. Comfort	Dec.	10
PAKISTAN		
Village Church in West Pakistan, Richard O. Comfort	Sept.	5
Plant, R. C., Talking the Farmers' Language	May	10
POETRY		
Grace before Planting, James Duff	May	15
Seedtime and Harvest, Josiah Conder	May	12
Studying Wildlife, Joseph S. Heartberg, Jr.	Sept.	9
To a Country Minister, George Frederick Wells	Jan.	15
PRAYERS		
As Farmers Pray, Hugh Outterson	May	4
Christian Farmer, G. T. Bergan	Nov.	2
Congregations with Vision, Mark Rich	Sept.	3
Governmental Employes, Mark Rich	Apr.	3
Grace Before Planting, James Duff	May	15
Grace for October, Samuel R. Guard	Oct.	4
Maturity, Mark Rich	Nov.	15
Migrant Mother's Prayer	Sept.	7
Spring, William Webster	Mar.	3
Thanks for Snow, Mark Rich	Jan.	4

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Thanks for Trees, Mark Rich	Oct.	10
Winter, Mark Rich	Feb.	16
Young Ministers	Feb.	8
PRESBYTERIAN		
Cumberland Church of the Year	Sept.	9
Cumberland Minister of the Year	Sept.	7
Randolph, Henry S., Special Problems Inherent in the Structure of Rural Society in the U.S.A.	Feb.	1
Rauschenbusch, Walter—Prophet of Social Gospel, Benson Y. Landis	Apr.	11
Readhead, Ross E., R. C. Plant	May	10
Recreation, AGBOR	Nov.	4
Religious Division, Edward D. Hamner	Mar.	1
Rich, Mark		
Conferences on Cooperative Churches	May	7
Democracy and the Local Church	Feb.	9
Is there a Difference	Sept.	14
Letter to Professors of Rural Church	Oct.	13
Rural Influences on American Writing, Russell Lord	Dec.	5
Schirer, Marshall, Prodigal America	Jan.	5
Roosevelt, Theodore—Centennial	Oct.	10
Schores, Daniel M., Jr., Our Confused Generation	Dec.	1
Smith, Richard K., Associate Sec'y Presbyterian Church U.S.A.	Oct.	10
Soil Stewardship Week—report of meeting	Sept.	6
Special Problems Inherent in the Structure of Rural Society in the United States, Henry S. Randolph	Feb.	1
Springs in the Prairie, Emerson W. Harris	Nov.	12
Steinmetz, Philip Humason		
Ashfield Churches	Nov.	1
Love Me—Love My Dog	Nov.	2
Time, Talent and Treasure	Mar.	13
Taize—Protestant Community in France	Nov.	9
Talking the Farmers' Language, R. C. Plant	May	10
Tammen, Margaret, McCormick Students to Town and Country Churches	Nov.	3
TENNESSEE		
State University's Summer School	Nov.	7
Thatcher, Robert W., Cooperative Parish in Western Minnesota	Sept.	12
This is My Father's World, George C. Westphal	Dec.	12
U.S. DEPARTMENT OF AGRICULTURE		
Aylesworth, Philip—appointed to serve church leaders	Nov.	2
Rural Church Executives at Conference	Oct.	2
Van Doren, Mark, Benson Y. Landis	Mar.	5
VERMONT		
Craftsmen in Action	May	13
Good Neighbor Policy, Hazel Corliss	Nov.	15
Little Red Hen	Sept.	13
Voorhis, Jerry—Celebration	Oct.	4
Westphal, George C., "This is My Father's World"	Dec.	12
Westminster Choir, Ann M. Lingg	Jan.	4
Westrom, Betty, Pastor is Earthworm Expert	Sept.	14
Wordsworth, William, Benson Y. Landis	May	8
World Day of Prayer	Feb.	6
Young, Gladwin E., Conservation	Jan.	12
YOUTH		
Where are our Young Adults? Ernest W. Barnes	May	5
Zimmerman, Donald W., Lone Elm Story	Jan.	1

Book Reviews

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American Churches and the Negro, W. D. Weatherford (Richard Comfort)	Oct.	14
Benjamin, M. Sargis, Persian Yankee (Margaret Tammen)	May	16
Benson, Ezra T., Farmer at the Cross Roads (Benson Y. Landis)	Mar.	16
Bright Future, James McLeod Carr (Richard O. Comfort)	Jan.	14
Brown, William L. and Henry A. Wallace, Corn and its Early Fathers (Benson Y. Landis)	Jan.	14
Cain, Benjamin H., Strengthening the Program of the Town and Country Church (Ruth Robinson)	Oct.	15
Carr, James McLeod, Bright Future (Richard O. Comfort)	Jan.	14
Christianity and Economic Problems, D. L. Munby	Apr.	15
Corn and its Early Fathers, Henry A. Wallace and William L. Brown (Benson Y. Landis)	Jan.	14
Deep Furrows, Ira W. Moomaw (Richard Comfort)	Nov.	16
Dorf, Philip, Liberty Hyde Bailey (Paul Work)	Feb.	16
Farmer at the Cross Roads, Ezra T. Benson (Benson Y. Landis)	Mar.	16
Foster, Virgil E., How a Small Church can have Good Christian Education (Wendell Kellogg)	Jan.	15
Free Citizen, Theodore Roosevelt (Benson Y. Landis)	Feb.	16
High Hours of Methodism, Charles M. McConnell (Richard O. Comfort)	Jan.	14
How a Small Church can have Good Christian Education, Virgil E. Foster (Wendell Kellogg)	Jan.	15
Kane, Harnett T. and Inez Henry, Miracle in the Mountains (Monica B. Owen)	Feb.	16
Kurtz, Russell H., editor, Social Work Year Book (Benson Y. Landis)	Oct.	14
Landis, Benson Y., World Religions (Louisa R. Shotwell)	Sept.	15
Liberty Hyde Bailey, Philip Dorf (Paul Work)	Feb.	16
McConnell, Charles M., High Hours of Methodism (Richard O. Comfort)	Jan.	14
Myers, James and Harry Laidler, What Do You Know About Labor?	Oct.	14
Miracle in the Mountains, Harnett T. Kane and Inez Henry (Monica B. Owen)	Feb.	16
Munby, D. L., Christianity and Economic Problems	Apr.	15
Persian Yankee, M. Sargis Benjamin (Margaret Tammen)	May	16
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Rural Fiction (compiled by Caroline B. Sherman)	Oct.	15
Social Work Year Book, edited by Russell H. Kurtz (Benson Y. Landis)	Oct.	14
Strengthening the Program of the Town and Country Church, Benjamin H. Cain (R. B. Robinson)	Oct.	15
Wallace, Henry A. and William L. Brown, Corn and its Early Fathers (Benson Y. Landis)	Jan.	14
Weatherford, W. D., American Churches and the Negro (Richard O. Comfort)	Oct.	14
What Do You Know About Labor? James Myers and Harry Laidler	Oct.	14
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